IMVO ZABANTSUNDU

PEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

3s. NGAMYANGA PEMBI.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, DECEMBER 1, 1884. [No. 5.

Ngenxa yokungabina mpilo 'ntle u

C. FENNELL & CO.

UTENGISA IMPAHLA YAMADODA YONKE,

Kwisitrata sika Maclean.

Kumbulani olo 1 December.

Uyitengisa yonke impahla yake ukuba ipele kanye.

Amanani atotywe kakulu!

Akufuneki kusele neyokubika ingubo.

Ingubo zonke zamakwenkwana, namadodana, namadoda zihliswe kwinto ebe ziyiyo kukuhliswa kwakuqala nge 20 per cent.

Okukukuti xa utenge into yesheleni ezintlanu, isheleni yobuyela kwakuwe.

X'utenge eyeshumi ezimbini zobuyiselwa kwakuwe.

X'utenge eyeshumi, lendaliso ezintatu zobuyiselwa kwakuwe.

X'utenge eyeponti isheleni ezine zobuyiselwa kwakuwe.

Impahla yamadoda eyibulukwe nebatyi ne ndlubatyi itotywe kwi 75/-, ngoku ikwi 39/6.

Amalapu ezandla (handkerchiefs) esilika etotywe kwi 4/6, ngoku ayi 2/6

Ihempe ezidluliseleyo zefiannel zokudlala ibola, 7/11

Ifibini zitengiswa ngexabiso elingapantsi nakwelo zatengwa ngalo Pesheya.

C. FENNELL & CO.

MACLEAN STREET.

November, 1884.

JOHN ROBERSON,

E-BONGWENI, TOLENI,

Pesheya kwe Neiba, kwela Mamfengu,

Utengi nomtengisi wofani

W. O. CARTER & CO.,

Kwikundla ka Makeleni, e-Qonce.

(Maclean Square).

Fixani kukhlola impahla.

Akabiswa nto ubani ngokuhlola]

Iswekile (eyona izabiso lipantsi kulomzi.

Isepa, *Uhlobo olusteka olulungekuneze*

Inkumtye, nesipato zaso, intlobo ezingadli kubonwa.

Inkumtye ezinkulu (basins) ne pleti, njalo njalo.

Ikeleko ne Printi ezidluliseleyo

Ibulukwe zekodi nezoboya zentlobo zonke.

Ibatyi, ne ndulu-batyi.

Umgubo, nombona ngamaxabiso anikwa emarikeni.

Imikala netuma zamashashe (engonoxesha).

Lempahla ingentla, okanye nto yonke eningayinqwenelayo ninokuyifumana tshipu ifanelekile ezitoreni zetu.

P.S.—Uboya, Izikumba zenkomo, neze mpahla emfutshane, zitengwa apa.

PAULA.—Izicaka ezifuna umsebenzi zingeza apa, kuba sinencwadi ati onke amaledi afuna abantu azise kuyo.

W. O. CARTER & CO.,

Maclean Square,

KING WILLIAM'S TOWN.

INGOMA.

INTLOBO zonke zencwadi zamaculo, nento zokucula i-Violin, i-Concertina, ne Godiyana, Amazilongo ne Flayiti, njalo amaxabiso ahlile kunene. Into zegulu elikulu nelincinane ezitshipu kunene.

Intwana ezilila kamnandi ezibeiwa ngomlomo, ezimaxabiso agale kwi 3d ade aye kwi 10s.

Incwadi ye Noti, ibotshwe kakuhle enamaculo a 120 ane korasi. Ixabiso layo yi 2s 6d ingqela.

Yonke lempahla yokuyuma ifunyanwa kwa

JAMES HYDE.

E Qonce.

6 Nov., 1884.

W. J. DEALY,

Untsuli wempahla kwindawo ngenkawe, nenoddiza, nesikwa ukutengo nokutengisa,

e-Town Hall, Kwisitrata esinga pantsi esikolatu, No. 8, Kwikundla ye-merile.

E-QONCE.

Ukhala abe nento ezinsi yomboza, ze Blanketi, ze Tapile, ze Bran, ze Ballice, njalo njalo, ayitengiwa tshipu.

Amaxabiso alingileyo ayawazika ngenxa ezinjengezinya.

Impahla zemikelwa ngaye enkundla kwemaculaza ezako e-Koloni.

G. N. TUDHOPE,

Umenzi wemifanekiso,

Umtengisi wezezwidi nemepepa,

E-QONCE.

Uvale iwekile yama. Kwa kufuyi nendawo ngaba kaya lomhlanzi ungenile.

U-kaya, tshipu ezingable emkhulu [illegible]

[illegible]

[illegible]

[

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,

Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento ezivelisiwo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendlawo, ezitenga impahla kuti, sine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo ondlu kumagumbi ngamagumbi eliswe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumaniini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento ezikuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

J. W. WEIR & CO.,

Abatengi nabatengisi bofani ngofani,

Nabangenisi kweli bempahla yamanye amazwe,

Base Market Street,

e-QONCE.

KANGELA APA.

Umhlele wam J. Mr. STRUWIG.

J. W. WEIR & CO., MARKET STREET, QONCE.

KUFUNWA.

OTITSHALA abane abaneziqiselo nesimilo ezihle. Abanga bangamkelwa mababalele ngo 30 December mhlaimbi ngapambili kolosuku ku

REV. W. J. HACKER,
Umfundisi wasi Wesile, Butterworth.

Umanyano nge Mfundo.

INTLANGANISO yelibandla yoba se Debe kwa Marola ngomhla we-6 January, 1885, ngo 10 a.m. Amapepa okuxoxwa ayakuleswa ngamanene ango Mr. WILLIAM HAY, wase Qonce; Mr. J. WILLIAM GAWLER, wase Mtwaku; no Mr. WILLIAM MJOKOZELI, wase Mtati.

U-Rev. ELIJAH MAKIWANE, uyakuba se Sihlalweni.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

BONKE abantsundu abafuna amayeza namacebo apatelele ekungapilini kakuhle. Mabeze ku GEO. BRAUNS, Umdibanisi wemiciza, e-Alexandra Road, e-Qonce. Ondlu ikangelene netyalike yama Roma kwane ofisi zakwa Rulumeni.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lemsebenzi wauqala ngo 1878.

UYAZIWA. UKUFUNEKI KUZINCOMA

Amafa, Inqosheshe, Iminqepiso nokwanawa kwezi qiniselo somhlaba—yonke lemicimbi yensiwa ngokukaulesa.

☞ Utetelela amatyaleni, aquke nemali engamatyala.

M. L. GERRARD,

Umteteleli kwi Ofisi yemantyi e Komani.

Utsta amatyala kwi ofisi ye mantyi. Iminqopiso yokwanziwa kwemihlaba uyayifesa kwaneyo mzamelano.

Umngiselela abo baqondayo ukuba abanakuwahlaba kwatyala abo ngokubala amapepa ekunisiwe.

Abanemali ebonjwa ngabangena kuhlanla amatyala irakaliswa nguye into leyo ematyaleni. Iminqopiso yobuhlu uyayibala, kwesinqe ne into enye ntsiwenzi. Umtanganisa isikeliti, oyinke uninzyo imali kwa oko Inowadi nabaseksani nelgoina kukulila.

Iveski.

Masizame ukuba kuwelungi kuko ngokuba kuteko kwesi yoke ngo "Dr. Dale ne Mtsqele" [illegible]

Iwesi ezilinge ngale kwi 1/2 lyadi kwa Pascoe.—[Adv.]

[illegible]

[illegible]

EZOKUGQIBELA ezase Mampondweni zezokuba u-M'pekwa udliwe inkomo ezimashumi mane ngokubanga idabi apa ebelike lako pakati kwa Maxesibe na Mampondo. U-Mqikela uyaleze kunene ukuba inkosana ezisemdoni mazipeze ukulwa.

KUKO udaba lokuba ubedu lufunyenwe kwela Mampondo ngumfo oziqondayo indawo ezingabanalo.

INTYANTYAMBO nezigubungelo nezezandla kwa PASCOE.—[Adv.]

IZINDLU zevenkile ezimbini nendlu yomzi (Town Hall) wase Alvani zitabe ngo Lwesibini ebusuku. Kunconywa ilahleko okoyo.

AMADABI adalwa ngu mqomboti ayanconywa kakulu e-Natal. U-Rulumeni umeme intlanganiso yemantyi nenduna zalo lonke elo ukuba kufunwe iqinga lokupelisa ezizipitipiti emva koselo lotywala.

KUTIWA kuko umntu onduluke e-Dikeni waya e-Jagersfontein selemengqakaqa ubehle wabekwa bucala. Sebendwetyelwe bonke abantu abavela e-Koloni nase Dayiman e-Jagersfontein. Bekufuneka sindwebile nati apa.

IZITOFU ezingekatungwa nezitungiweyo kwa PASCOE.—[Adv.]

UMSEBENZI usanconywa ukuhamba kakuhle e-Jagersfontein nakuba abantu abamnyama bokusebenza benganele njengokuba befuneka.

ABENZI bomqomboti abanikwe kupumla e-Bayi. U-Vetboy u-Mxosa wase Bayi udliwe iponti yimantyi ngokubenza. Igqweta lake lisacele ukuba umcimbi wake uye kumiselwa zijaji. Baninzi abanye abayakungena pantsi kwesigqibo salomatshawe.

INGQAKAQA ipelile kanye e-Thaba Nchu kwela Barolong.

IPRINTI ezintsha, ezimdaka, nezikanyayo, njanjalo, kwa PASCOE.—[Adv.]

SIVUYA ukuva ukuba ngoku ingqakaqa e-Lusutu iyapela. U-Letsea uqabe ngenkutaso ukunoedisa amaggira ukuba abanayo babekwe bucala. Sewungazike uve apa napaya ukuba umntu imhlile mhlaimbi-iba ingene nomntu oyela kwicala lase Free State. Abahambi boyikiswa kwengelosi sokufa. Kunanina kwakuba njalo apa?

IXABISO lokwaziwa impahla elahlekileyo libonakala ekufunyanweni kwamahashe ka James Jama, wase Mpenduza, e-Gcuwa, awayaziwe kwelipepa. Uwelandile wawafumana.

E-FREE STATE balila ngoku ngemvula eziyakwanela ukualisa amadam.

IPRINTI esintsha ezimfusa kwa PASCOE.—[Adv.]

UMLUNGISELELI wemicimbi yeramento yase Natal ebisekupatwa ngu Bishop Colenso ufumene inowadi kwipaketi le Nkosana eti ukuba i-Bishop enkulu yase Canterbury icela igunya, kulo ukuba kumiselwe enye i-Bishop endaweni ka Bishop Colenso oke kunkwenziwa.

IZIHLAPOU zemenemekasi eziqalele kwi 1/6 kwa PASCOE.—[Adv.]

U-Zarust Mocke, selega e-Dayiman ewa kokukulelwa yi Joji. Umtanganelli we Free State uvakalisa ukuba angatotile ase amembeyi alabeka kulomkalelo we Mabela.

[illegible]

[illegible]

[illegible]

liswa amagama abo bayibambayo nencazelo yohlobo abayikwelita ngalo.

Emva kokuba senjenje ke ukubacebisa abantu ukuba bahlaule sisenza isicelo ngokutobekileyo ku Mantyi, ngaye ku Rulumeni ukuba kunjanina,—ekubeni kubonakala ukuba abantu bayazama—ixesha lakunyenyiswa de ibe lixesha lokuvuna ezizinto zihlwayelwayo, abantu balambile nempahla idla amaxabiso angekoyo, ukuba banyanzelwa ukuba bahlaule kuyakubenza ukuba behlwempuzeke okunye ukuze kubenqabele ukuhlaula irafu ngomnyaka ozayo.

Amanqaku.

Ekubeni ete wapikiswa ngumbali ose Metele wenjenje ukubala ngengqondo kwipepa lase Rini u-Mr. John S. Distin:

"Umhlobo wam makangalindeli imfezeko ku Mxosa. Into yokuba utyekele ekubeni iyivuma ngapandle kwamatanda, kodwa ndicinga ukuba ngekungengaka ukuba bebenendawo ezilungelelanisiweyo zokuma, bengavanyelwa ukuba bafumane badungudele. Into yokuba utyekele empandeni sonke asiyikanyeli, iyabonakala. Masingalindeli into ezinkulu ku Mxosa, uzalelwe kwizimeko abangenakuzinceda naye, akanakwenza ngakumbi kuba ukulele pakati kwamanyumnyezi, ngeba uyinto edluliseleyo kuleyo ayiyo ukuba ubekulele kwesinye isimeko. Endaweni yokuba abesoloko umngcikivo mvele; mncedise ngemiteto, umkwelelisele ebulanti. Oku sebekwenzile e-Free State ngokuvela zonke lukanti. Kwabantonina ukuba singenjenjalo nati? Ndiqinisekile ukuti enye into ebanga ubusela butywala. Baninzi abantu abasuna ukuncedisa lonke uluntu, ndivatemba ukuba beyakumnceda u-Mxosa kwesisono sake simoyisayo."

Emva kokutabata intsto yete engokuba imantyi iyakuhlala esihlalweni nasemao eDikeni ukuva izimangalo ngabantu abamnyama aba 271 abanga bangengenis wa encwadini yabanyuli, ivakalisa ezimvo i-*Star*:

"Elinye lawo ukufika amantyi akomakengeba kaliwo Rulumeni ukuba lenzelelwayo elingenz bungqina bokuba lingalo lungelo. Akusanga kwacsca ngapambili njengokuba kucacile namhla ukuba Amangesi na Mabulu ahlangene ukubakupela ngapandle 'ontsala abangamasela,' kuba kubonakala ukuba bazakusipanga igusha zetu kodwa abazikusipanga namalungelo okuba nezwei, entweni zolaulo, nokutumela ebandla abantu abatandwa ngabe nabebala labo, ngakumbi kwindawo ezinjengoma Bofolo, oma Dike i-Qonce na Monti apo babanzi ngapezu kwabambipe."

Elipepa i-*Eastern Star* lipepa elivunyiweyo ukuba libala ngengqondo ebesingalindele ukuba lingabala ngomoya ozwela ukundileka onjengoko [illegible] kwesi sicatatelo kwiintsi yeli. Nako nakoliwa ukuba linga lingalindi ngokuba ke kwako izinto ezingamanyala ontlalweni kumsi otile onelishwa ngenza yoko sebengoels ngokufunayo abantu balomzi? Umntu onengqondo ngeke walinda kwabonakala nto bayonakalisayo ngayo abantzundu base Diseni naso Qonce ivoti yabo ngapambi kokuba abazulube ngenkululeko, nemazwi abolileyo; sicela nabaqi [illegible] indawo enye abate abantzundu bayonakalisa ngya izwi [illegible] Diseni [illegible] ngebi nazilonl ukuba kutelekiswa amalungu ale palamenta eqhoqalaweyo ngulwengalo.

Emva letu linabanto abazimisi abalumkileyo e-Kapecolonie e-Free State. Makuba yilonto ebesiqo ebeta ipepa lase Farnesmith i-*Mail* yeseo lentseo ngali:

"Yaeno elintsundu, elifundiswe kakuhle lahlaye umlungu wako u-Mr. Holmes ngapandle kwewenzelo, kodwa ke yenti esi [illegible] ukwi witeya yomzi ka Mr. Holmes [illegible] ngokuba [illegible] i-*Mail* ubeyipanda ukubopela ekopepa."

[illegible] ukuba [illegible] ukuba [illegible] ngokuba [illegible] ukuba [illegible] ya *Mail* bazazi [illegible] yeya. [illegible]

[illegible] ebesiqo [illegible] ukuba [illegible] ebe [illegible] ukuba [illegible] ngokuba [illegible] ukuba [illegible] ngokuba [illegible] ukuba [illegible] ngokuba

THE *Eastern Star* is a journal conducted with manifest and acknowledged ability, and we were not, until we read the unchivalrous reference to all of our colour as "thieving niggers," prepared to credit or discredit it with the narrowness of mind and of heart that is betrayed in this quotation. Surely the *Star* does not mean to say that because there have been social scandals of a revolting nature perpetrated by a certain section of a certain colour on some unfortunate spot on earth, therefore all of that colour and locality are tarred with the same brush? A reasonable person would, however, have waited until he had seen that the natives of Victoria East and King William's Town in particular had abused their privileges in the matter of the franchise before directing the whole of the artillery of abuse and invective against them; and we challenge any one to say that they have abused their privileges. Further from this being the case we venture to think the Victoria East and King William's Town natives could, with advantage, invite comparison with their white neighbours in the whole colony, on the composition of the present Parliament, so far as the use of the vote by any section of the electorate is concerned.

THIS journal circulates, among many other places, extensively in Jagersfontein, Orange Free State. This fact accounts for this paragraph in the *Fauresmith Mail*:—"A coloured gentleman, well educated, but rather bashful, left his employer, Mr. Holmes, without leave, but with fifty-seven sovereigns borrowed from Mr. Holmes' cash-box. As the *help yourself* gentleman was a subscriber to *Native Opinion*, it is supposed the money was wanted to pay for the paper."

FORTUNATELY for ourselves and education our Jagersfontein Native Correspondent has written, and in the course of his letter he shows that the statement of the *Mail* is a pure fabrication. He writes thus on the 20th November, and with apparent warmth: "It is to be hoped the villain will be brought to justice. Mr. Holmes has the sympathy of the community. He is really a good Baas. A Jagersfontein correspondent to the *Fauresmith Mail* has already bamboozled the public. The notorious Philip is taken for an educated native; but it is a mistake. The merest rudiments of knowledge he cannot boast of. Was anxious of doing away with an English and Kafir dictionary in his possession on account of his defective knowledge; he could make no head or tail of it. I tried to get information concerning his proper name, but his scribling is unreadable, and could not make it out whether he is Philip John or Philip Johnphan. He has been a long time with Europeans in different towns. When conversing in English he does murder it, and shows no mercy. So far in the matter of his being an educated native. The *Mail's* correspondent is a singular man. In his effusion he says, 'Mr. Holme's boy was a subscriber to the *Imvo*, and probably the money was stolen with the object of paying subscription.' As your agent here I am in a position to give the statement a most unqualified denial. Philip is not, and never was, your subscriber. There is not one iota of truth in the statement. I did not even know his name (although I spoke with him) before the theft in question took place. Some one said to me the effusion was intended for a lark, but I fail to see the lark in it, but vulgarity of taste." From subsequent information Philip is now in the clutches of the law, having been arrested at Beaconsfield.

OUR Jagersfontein Native correspondent gives the view of the Free State Natives about Samuel Moroka's acquittal. He says that it will have a good effect. They will now learn that in English Courts of Law justice is not denied to the Native; that the object of those on the bench is to have justice carried out as pure as heaven itself. People down here, our correspondent goes on to say, may have a different opinion on Samuel's case, but all the Natives up here sympathize with him. We all regard him as an injured man. For our parts we need more light in regard to the opinion of our people on the singular connection to the Free State of Moroka's territory by the President of the Free State on account of a civil war.

A Pingo Society.

[illegible]

G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

Kwiwenkile ebisakubu yeka Magiligana (McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu njalo, njalo

INGUBO, IKELEKO, IPRINTI, Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

INGXOWA YESITILI SA MAMFENCU.

Ingxelo Yomgcini-ndyebo Yemali Ezamkelweyo Nezicitiweyo Kusuka Kusuku Lwe 19 August 1884 Ukuza Kolwe 4 November 1884.

IMALI ENGUMQULU.

NYAMKELWEYO.				EHLAULELE INTSEBENZO.			
Imali eyayiko emadlani ngo 19 Aug. 1884 ...	£290	8	7	Ecitwe pakati kolwe 19 August no 13 Sept. 1884 ...	£279	9	2
Eyamkelweyo ngu Mgcini-ndyebo epambi kwam ukusa kolwe 13 September 1884 ...	68	12	6	Ecitwe pakati ko 13 Sept. nolesenku ...	11	4	8
Eyamkelweyo pakati ko 13 Sept. nolesenku ...	£19	12	2	Iyonke ecitiweyo ...	£90	11	8
	£378	13	4	Eseleyo ...	£288	1	8
Ukuncoma imali egqunali esiclayo					£378	13	4
E-Cawe ...	26	8	9				
E-Ngqamakwe ...	184	13	1				
E-Tsomo ...	42	7	6				
Imali engumbeko enigalukelwayo ...	13	17	4				
Eyamkelwe kwa Kabezeni ...	270	0	0				
	£293	1	8				

IMALI YEZIQINGATA.

NYAMKELWEYO.				EHLAULELE INTSEBENZO.			
[illegible]	£99	[illegible]	[illegible]	Ecitwe pakati ko 19 Aug. 1884 no 13 September 1884 ...	£81	15	6
[illegible]	12	2	9	Ecitwe pakati ko 13 Sept. nolesenku ...	0	0	0
[illegible]	2	[illegible]	[illegible]	[illegible]	56	2	2
[illegible]	£113	[illegible]	[illegible]		£137	19	8
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	£[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]		£[illegible]	[illegible]	[illegible]

DYER no DYER,

e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane
Iblankete
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo zobuso
Amaso, alingeneyo nabala litandwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Ihempe neminqwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlobo ngentlobo zobukulu
Isali ne Tuma
Imikala ne berote
Ucumse necitywa
Icuba la Mabulu nela Maxosa
Ujiko lwe-xina
" lobedu
Iswekile zamabala onke
Ugolwane (tea) esemtsha yena
Ikofu emnandi kanye yase Rio
Intwana emmandiana nemiqatane
Isabhu ne Dayo
Intlobo zonke zobukulu